M2603
8/23/75
Nishimura's

MR. NYLAND: So, we have to talk again, huh? This week was the last one of the experiment for August. I mentioned already that for, next month, if you wanted, we have a three meeting week. So Tuesday and Thursday are free. Would you like another meeting on those days? Anyhow, not for the next couple of weeks. Then maybe we'll try something else. You know we have to keep on changing. Life becomes too monotonous when it is too repetitious. And in order to realize that one is alive, if you can make changes and you have to adapt yourself to different conditions, it is useful. And particularly useful when you want to do it yourself, that is you change the conditions, that you not wait for general natural phenomena or people around you or some other reason outside of your domain. If you can learn how to regulate the different things that you know are good, that is useful to you, that functions like a psychological medicine cabinet. You go there for a certain remedy, medicine which you think will make you healthy. It's rather difficult to think about the overall of the discussions in five meetings. And then I listen to and pick out here and there certain things that I believe we could talk about or try to combine them in a general question or statement which applies to many times to different people. For instance there is one question that does come up every once in awhile. A person says he wants to Work, but he doesn't do it. Well, the question is very simple, if he doesn't do it, why does he say that he wants to Work? Or perhaps he doesn't as yet say he wants to, he just happens to think about it, and the association with that kind of a statement is of course that there might be a reason that if Work exists and he happens to think about it, that now perhaps he feels he has to do something. But then it doesn't work out and there may be various reasons why it doesn't work out,

maybe he's lazy or maybe conditions are difficult or there are too many other thoughts that interefere or for some reason or other he thinks it's not the right time, but tomorrow will be better. In any event the result is he doesn't do it. The conclusion is apparently that particular time when he thinks about Work, is not the right time for him to Work. If you want to Work you have to have a desire for it, and for that you must have a motivation that you know why you want to work. Otherwise it's very much a person who wakes up in the morning and they said well maybe I should get up and he doesn't do it finding all kind of reasons for not doing it. The fact remains he most likely will fall asleep again. That is exactly the same thing. If I want to Work in the sense we mean it, it means that somethting should awaken in me. [redacted]

Paul Ostrow: Help!

MR. NYLAND: No noises, huh. You understand that?

Paul: I want you to save me, sir.

MR. NYLAND: No. You keep quiet.

Paul: ( )

MR NYLAND: You keep quiet, otherwise you go downstairs.

Paul: You are our king.

MR. NYLAND: David, are you near him?

David Petraglia: Yeah ( ).

Paul: Save me.

MR. NYLAND: It's exactly the same that one wants something to wake up within oneself, so that when that state of something of myself is awake, it might help the rest of me to wake up. But if there is no desire even to take the covers off, or to put one foot out of the bed, and make a feeble attempt, I don't think it is of much use. Now I don't want to say that people who have a thought about Work are not serious. I think they really would like to Work. Somehow or other they don't know how to do it. Evenif one explains it in many

different ways of what is really involved in Work on oneself, at that moment it is either not clear or it may never have been clear. In any event, the thought is not translated into any kindof a deed, and so they say it is too bad. I think it ~~And that~~ is right, they should say it is too bad if actually they want to wake up, as we mean it. Of course its obvibus that the wish to wake up depends entirely on the state I'm in in which there is a wish to wake up because that what I am I would call being asleep. But to say it a little differently, if I feel and know that I'm unconsciouss, that is a certain definitions that I give to myself when I am ~~asleep~~ in certain ~~states~~ states, and that there is a possibility of consciousness that for that reason I would have to do some Work, then of course I ~~would~~ can say my wish for wanting to become conscious is stronger ~~than~~ than the desire to stay unconscious. But you see in a general way it depends entirely on ~~a~~ the person ;himself. The question is really when he asks that, it is not the question at all. It is only a statement. In a variety of ways you can say ~~that~~, I'm tbo lazy to think further about Work. I know that I'm asleep but I don't want to wake up. I don't want to go through the trouble of Working on myself. I don't even want to create condtions so that I could then Work Moreover, I don't find anything within me that is/could instigate some other kind of a desire that I ought to wake up. Because there is no comparison for that what I am and there is not any reason whatsoever that I ~~would~~ will change what I am into a different state. It would be wonderful if at the same time/I happened to think about it, that also my ordinary conscience starts to function a litle bit/and says to me, you have a responsibility . But you see what that presupposes, that you are already sufficiently acquainted with yourself, that you try to find out what it is that you really don't like or in what way you fail or where you feel you're still very young and you ~~ought~~ ought to grow up or that the whole concept of the possiblity ~~of~~ of evolving is a little bit clearer to one, particularly/when you say if I stay in bed I don't evolve, and to what extent you really believe in the necessity of evolving or the necessity of taking on the responsibility of wanting to do something about it, to what extent you have been thinking about the reason you happen to be on this Earth, why you are alive here

and what happens to you afteryou die, and what are you going to do with your life, and is there any particular reason to think about the possibility of something else also existing towards which one could strive particularly if you want to explain it in a spiritual sense of a development of something that is, from our standpoint, now, more permanent that the temporary affair of having a life to live on Earth and dying. And of course it's right when Gurdjieff talks about that particular kind of organ implanted in man that he would consider his own death, may make him consider also the question of what to do with this life before he dies. But much of this of couse depends on what you have been educated with, what you have read, what kind of talents there have been in yourself, or characteristics, or what you have been given from your father and mother as an inheritence or whatever there is as a life force existing now in you which was influenced at the time of your conception or birth, and whatever we talk about these things many times, whatever you are astrologically, that is as atype psychologically, what it is that you are as a man, or rather where are you living? Is there any room in the place where you're living to go further to a higher level? Is there any difference which you would say if I could go up it would be better for me or I would be able to do this and that which I cannot do now or there are certain conditions that I consider now under which I happen to live and which I call my existence on Earth or the level of my being or the insight I have in that what I believe I ought to be able to because I believe it is useful or perhaps as a command, or as I say a responsibility and all that has to precede your question, what do I do when I think about Work and I cannot Work? And it's quite logical that there is NO answer to it unless you have prepared that kind of a soil within yourself to receive an answer and Work still has to be done within you, to come to conclusion that when you happen to think about Work that you also feel that you ought to do it that it has gone down a little bit deeper and gets into your bones as we say, something that becomes much more essential of you that is not just a thought that you happen to have when you're in Bed you see the Sun is shining. There

may be a good reason to wish to get out because it's lovely weather, and it is nice to be outside and to be up and it is quiet and the rest that you want to tell yourself how marvelous it would be if you could wake up. You have to have a little bit more perspective. When you wake up in the morning and you're glad that you are alive, and that there is a full day ahead and you have a lot of things to do, and you want to do them with enthusiasm, you have a desire for to continue to live, you have a desire of being alive, and you answer then to certain conditions outside of you to which you react, and the conditions in which you are when you react forces you to consider the possibility of getting out of bed. If I compare that now with the state in which I am and it requires a little bit more thought because in a general way we don't want to pay too much attention to the condition in which we happen to live as long as we have a little bit of something to live on or our health is alright or that you have some friends or that you have this and that and you can earn some money in one way or another or perhaps be enthusiastic of what you want to do or that you are an inventor and that youre interested in ideas that you want to philosophize sit and think or artistically develope and whatever a man can be. All of that determines of course the level of his being and he as a human being has to consider that. Is there enough in this world offered by Mother Nature and the conditions under which we happen to live together with all the thoughts and feelings you might have about such conditions and wanting to consider that they are wrong and perhaps you yourself are right. What is it really that makes a man tick and will that make an allowance within himself of doing something that is a little bit more unusual than just ordinary natural continuation of his life in the way he hopes he will live during the day? Preparation for coming to a meeting is really that that particular question has to be answered by yourself and that can not be asked at all at a meeting. One can give all kind of ideas . You can say well, why don't you change your surrounding a little bit then? Or why don't you read a book, or why don't you take a long walk, or why don't you start working on your ordinary life and then maybe later the thought will come that perhaps perhaps could come that

Work at the same time and things of that kind. I mean, all these things are just ordinary little affairs. They don't touch you. They will touch you when there is some kind of a desire, some kind of a thirst, or a hunger for something that you haven't got and that you feel you ought to have.

I think the question is a responsibility question. How do you consider your life, how it is, and how do you think it ought to be? Now that is a difficult question because what kind of authority will you believe in? Do you think you can rely on the newspapers or ethical values as far as you yourself are concerned regarding that what you want to accomplish on this Earth, and then maybe for a little while you can get out of bed because you have something to Work for. But we don't talk about that. We don't talk about ordinary life per se. We talk about ordinary life only as a means for something that is unusual and that Gurdjieff calls Great Natural, and unless there is something in yourself that corresponds to that, a little bit of a feeling perhaps not knowing exactly what is meant but quite definitely something unusual for yourself which seems to be desirable aside from the fact that maybe your conscience already starts to tell that unless you do something then there is perhaps it will be followed by dyer consequences, or many times the idea of a religion that you ought to Work now in order to go to Heaven because if you don't Work in the sense sometimes Christian religion will want it, then you go to Hell . And this question of course you have to consider when you become afraid of going to Hell, then you will Work. If a doctor tells you that you have to do this and that and not smoking anymore because otherwise you will die in a couple years and you value your life then you will believe him and you won't smoke . But he's then an authority. Where is the authority for a person who considers his spiritual being? Where is the reason for a person to think even about it and asssuming then that that what he considers at that time higher than him is has a cettain right to tell him what he ought to do and that requires much more thought Do we believe in a level of being away from this EArth which is we call higher in the sense

that it has more knowledge, that it is simpler, that it has a certain definite task to fulfill and that during the life time of such beings of a higher quality, they also are expected to live up to certain responsibilities. And even if I want to believe in the existence of that kind of spiritual world, do I assoicate sufficiently with it, as I become part of it in the sense that I become influenced with that what exists of a higher nature and that higher nature has a very definite influence on me even to the extent of commanding me to do certain things, saying to me if you don't you will go to Hell. That requires much more thought because we're not interested so much in it since it is rather ephemeral to talk about spiritual existence even if you start to define it a little in terminology of a Kesdjanian Body and you would want to end up with a Soul, what meaning is there for a person when he is alive now and he is quite willing to get up in the morning and does his ordinary tasks to undertake something that is of not immediate value but that is like writing a check on eternity. And you see for that there has to be a very special way of thinking and a way of wanting to feel, there has to be something that is alive in a person I say of a different kind of nature but which has a perfect right to exist and which sometimes bothers him if he has such a little voice within maybe and he says it is the voice of God or it is my conscience or I don't know what it is but I feel that something ought to be done. And of course that depends a great deal on your experiences of life Partiuclarly when you're young and your looking ahead at the possibilities which do exist and you want to find out what might be the bestdirection to follow and to what extent can you expect results and what way will these results be interfering with me in my own little aim and do I match my selfishness, the wish that I wish to do this and that because I have force, I have talants, I will be able to do things, I have a body, all kindof different attributes which make me at thepresent time even be interested in the possibility of evolving. Will I submit to certain conditions which are then by that kind of attitude going to be laid on me in a very simple way when in the sanse now of Gurdjieff

there is a prescription and do I want to follow that preseription to the letter or do I want to put a little water in the wine and interpret it the way I want to interpret it? Why do I shy away from the adaptation of sometning that is so simple? When it says actually you as an ordinary human creature in your subjective state in the way you have been thinking and feeling all your life, in the way you have been crystallized in certain mechanicalities, in the way you are now unconscious and all admitting that that might be the case, that if you prefer to try to find out in your own way what you can do about it go ahead and do it. If you think you can change fundamentally instead of just changing a little bit of one particular habit into another, of course you can do that. But does it help you any by the substitution of one habit instead of another? And after all what is it you want to substitute? Not something of equal value. You're interested in growing up, that means you want to reach a level which has a different quality and the question is how then can I when I'm unconscious and totally subjective make anything of myself with the tools I have now at my command that I could compare to that what belongs to a higher level? You see I admit that I can think about the existence of a higher level. I can even try to describe what Heaven looks like. I can even say if I were in the presenceof God then I would be this, but I'm not in this presence and I'm not in Heaven and every time I open my eyes in the morning I face this world and I face myself the way I am and I cannot do very much about it then just going a little left to the right, but what does it mean I want to grow up? It means I want to be away from there where I am now. It's indicative that I wish you might say, want to fly away to be free from that whatis here on this Earth, even if I try to define it in the form of a certain bondage that I want to dissolve, because that what ties me down that is of course that what I am myself, in the way I happen to behave, in the way my body perhaps dictates to me, or the way I feel or think and then execute whatever such feelings are or in a very general way that I know I'm damned identified

with every God damned thing that I do, and this must be very clear first before you can even become interested in a method of getting away from it. That is why the emphasis in Work is always try to find out first what you are, not what you think you ar e and not what other people tell you and not what you hope for that some day you will be. What are you at this moment when you have a thought about Work? How much knowledge do you actually have about yourself about your own expenditures of energy? How much can you regulate such energies, even if you wish do you know how and are you in regard to the expenditures of energy of any kind in agreement totally of everything that you are represented by three centers? Do they agree when you say I wish to pray? Can you in such a state command the other two centers to be honest about it? and join you in that effort of wishing to pray? If you sit and you want to philosophize, and you want to meditate, and you would like to concentrate on what you want to think about and you consider that very important for yourself, you sit quietly for that kind of a purpose and there is then at that moment one thought to meditate, let's say about God, about your own life, about your future, about anything that you feel is worthwhile that you would like to reach. And so you sit and maybe even you relax and there is your mind wanting to think, What happens after one minute, assuming even that you sit all by yourself and there is no noise to disturb you, that you have your eyse closed, that all the different sense organs have been shut off, what takes place in your brain? The concentration on what? Your future, even if it is not clear. Concentration, thinking about God, even that is not clear but I can say yes, somehow or other a higher level of being where do I find the first interference in my thought? Maybe because of my body wants to re-sit a little bit, maybe I'm a little cramped, particularly when I am in the presence of other people, I hear them breathe, I know who it is, Someone sits next to me, he may be a little restless. I am meditating. Okay, suppose that there is no one what kind of thoughts are in my mind? Can I stop them, that they won't interfere with this one thought which is most important to meditate about God or my future or my own life You try it with the best intentions in the world, you tell your feeling, you stay away

you tell your body just to behave and sit and you say I only want one thought colored by my wish using my feeling to join in that attempt as if sometimes when I pray, and how little is it necessary to disturb me?

When we talk about these things one has to be very honest because what is the ulterior motive of wanting to ask, what is Work and how can I Work? that even if you do know it well you adhere to the rules which are very simple and have been prescribed, do you avoid philosophing about it but well you just Work and see what happens without knowing exactly what kindof results you can expect? Are you willing to spend some time in wanting to apply what we talk about when we say creation of an 'I' simply for the reason that there is nothing in anyone's subjectivity that can function in a way of freedom. Because you see that what is most objective within a person is a Magnetic Center as a center of one's life and that I cannot use because it is in prison. Now maybe one does not understand what is meant by that and even if I meditate about my Magnetic Center how can I reach it? I sit, I see the superficiality of the ordinary periphery of my living and I say my thoughts are a little bit thin, I want them to become a little bit more pronounced, more useful, more becoming to me. I want to put my thoughts further within that what I think is more essential as myself. I want to keep on thinking in that way if I can reaching essential qualities. How far do I get? We talk many times of going within, of listening to that what is within a person in his inner life. How do I have ears to listen to it? What kind of language is being spoken? Am I in a state of receptivity? I say again how many thoughts are there in your mind which start to interfere because they are active? At the time you are meditating your blood is still circulating though your brain and activating a variety of little departments of the brain itself. And maybe a little bit of a thought happens to come in not necessarily connected with your body, but connected with something that was a thought which happens to come for some reason or other and you cannot control it, comes back to your memery, and you give it attention and you are

disturbed and where is your meditaition? You try it you will find out. We give a very simple rule, create an 'I' and let an 'I' observe you. This process of self observation even assuming that there is enough wish to create an 'I' actually that an 'I' exists then asking this 'I' to Work for me and then observing me so I have a full intention in any way I am that I wish this 'I' to continue to exist serving me, functioning in an objecive manner getting information about me which I want, and definitely want because I have a sincere wish for wanting to Work. And I try. How long can this 'I' be there? How long is my wish there? How soon am I diverted by the rest of my feeling or by another thought which happens to come in? I'm not talking about outside conditions which might disturb you like a telephone or some talk or someone else. I'm talking about myself when I sit quietly in my own holy of the holiest, wanting to talk, contact, make contact with a higher level of being, not necessarily even calling it God, and I have to Work with my instrument this body, this feeling and mind is in a certain condtion. I said a little while ago, it is crystallized out. It already has habits. It already thinks in cliches. It already when it is poked in the brain starts to associate with that poking that one thought is oonnected with another. It starts to affect my feeling when the thought concerns me and when that what I am is interested in what I'm thinking about to some extent, possessiveness, to some extent selfishness, to some extent connected with what I would like, what I would like someone else to tell me, to flatter me, to what extent I am in pain, to what extent do I love myself, to what extent do I want to do something for someone, quite purely as a thought and then mixing it up with something so that I can profit also a little bit. I'm talking about an ordinary human being. I'm not talking about exceptional people. I'm not talking about people who understand already the reason for the cosmos existing or even in their mind can allow the existence of a higher for m of being which is using us for a very definite purpose. You remember ( ) when Gurdjieff talks about it, you remember that he means it, and that maybe Gurdjieff's viewpoint and it may be a solution to the reason of existence of the universe as a whole

and mankind is a little part of it. I'm really am not interested so much in that if you want to believe in it or not. The question for me is always, is it possible for me with that what I am now unconscious as I am, willing to admit it and saying it and the fact of saying it may be an indication of a little bit of conscience or perhaps a little bit of consciousness because I start to think ~~a little bit~~ about the possibility of ~~maybe~~ extricating myself from this bondage and therfore I say is it enough for me to have such a thought and then to act in accordance with that new thought. I want to be kind to someone I conclude so and so and this and that, and I say that. All the old associations well up in me, and as soon as I hear his voice I say, yeah, it's still the same. I really don't like that, but I promised myself to be kind so I shake hands and I am kind. I say good morning and I don't know what he is saying. In the meantime I'm looking at him, and every association comes back to my mind and even if he is a stranger, the associations come back just the same because he looks like someone or that what he is wearing as a tie is too loud for me or whatever the voice is a little bit too raspy and I have a delicate ear and whatever else there is that I can call mechanical form of behavior of myself. You see Work requires self-study, to know what you are and not to fool yourself. The reason why we talk about it, whay we have meetings is to come to the conclusion of honesty about ones self so that there is no further reason to think of feel differently. That we in reality see that what is real in the amness of myself. For that reason we talk and exhange ideas. Exchange ways of Working, exchange different kinds of results, trying to formulate them in certain ways so that the other can understand me and I understand the other, so that I become a little bit loser from myself having to admit that there may be diffbrent ways of interpretation can still be useful to me, although they are not objectively expressed but aside from that the quintessence of all this in meeting is to receive knowledge about myself that that what I actually am, sometimes perhaps even expressed by someone else talking about me, and maybe I can not always stand it and maybe he's right but it's a little bit too difficult to

take and I get hurt. Can I be free from such things that regardless of what is being said in a group, I have my own interpretation based on my own experience? This you have to learn because that is a step further than just having a little thought about Work. We can assume now that all those who don't have the wish to Work that they don't Work and the answer is don't. Don't force yourself, don't think that you ought to, you just make a statement to yourself that you cannot Work. OK, you find out why, if you want to continue and sit in a group and listen to other people who apparently have solved a little bit of that problem and can talkabout the application of Work in certain conditions which it were let's say, good for them, conducive, things that they have experienced, it may be useful to listen to it until you find within yourself a wish to Work yourself. But don't keep on saying who can help me, no one. A person can create conditions. You have to answer to them. Your reactiondetermines what you are. I don't learn by just saying nature is beautiful when I'm not sensitive to it, It's like talking about stone deaf people, its talking about color blindness, when I talking about colors, who can see it. When we talk about Work, there has to be something in you that you know already what is meant more or less that then for yourself you can create a condtion in which that what you wish to do if you want to Work can actually be performed. So don't ask foolish questions. You solve the problem first, then a meeting can have some kind of a value because then maybe you have Worked and made an attempt and you have gotten somthing from it. Now you want to verify if that checks with someone else who may have had a similar experience? In that way you talk about Work, you start to define what you mean by Work exactly what you mean, not sloughing over it, not just assuming that you know, quite definitely knowing is there an 'I' for me. Aside from the fact that if it is there, is it functioning and how do I know it. Not necessary to describe an 'I' that belongs to Heaven and it has come down in some kind of a form. This 'I' is a represantation of that what is a higher nature for which I've asked, I even have prayed to God to help me to create an 'I'. I've talked many times that you must not mis-use the word 'I' unless you really know what you mean. Not by description, I would say in the

beginning by feeling k Sometimes I've said taste, Sometimes there is something within that you cannot define but it is different from usual. It is not as mechanical, it has the semblence of a little but more permanency. Thereis a certain coloration that belongs to it. there's a very definite something that gives you a taste, sometimes even, weird in your mouth that you know, sometimes a sensation in yourself of being lifted up as if you're walking on someh ing, not just this Earth, a little bit of air, a springy step likes you have Worked in that sense and there has been an experience of something you call an 'I' existing. You are changed. That's quite fundamental. You are different from your ordinary natural unconscious state.

Side Two

I say it is fundamental because it comes down to the question of self knowledge, of what you actually are in that kind of reality. When ever you spend too much time in trying to describe either an the 'I' , what it looks like, what it is doing to you, how the condtiions were when you were trying to Work and you could n't Work, what other different influences are there philosophically expressed in you, cut it short. It is not really necessary to discuss too much . All you have to do is to tell people, I s made an attempt to Work, I was in a certain place and I Worked. That is there was something awake in me and it gave me an experience which was different from being asleep. Sometimes I don't know how it came. I did start with an idea that there ought to be an 'I'. There was a wish and the wish was translated in the existence of an 'I because I do know that it was as if perhaps a separation as if that what was is me was being seen and recognized or at least noticed, and then the awareness that was there started to influence me being under the influence of an awareness which was registering in that what I call an objective faculty and registering, giving to me as a fact which then was in my memory and I compare that fact in my memory as to the diffwrnt sources where they came from and I see when I keep on contemplating, that fact that was registered when there was an 'I' and I hope it was, was different because that fact gave me besides an ordinary fact of existing an insight in me.

Try to understand what an 'I' does. When it observes you, it sees through you. The Form becomes transparent. It recognizes your life. That is the insight which is given to you in a form of a fact. Now you have difficulties in defining the word acceptance. It is so simple. I am what I am. That I accept. It means I do not question my amness. I do not question what I even think or feel or know of myself. That what I have come to the conclusion of regarding my life, is that I am in this body. And this body at any one time of observation by 'I' is in a certain condition. And the realization of that what I am life and behavior expression in a form belongs to me as my I amness, in which my 'I' as I then say is my life. And my amness is my behavior, the expression of my life on this Earth. An 'I' accepts that. I don't quibble. I just say that is it. What does it require? No feeling, no thought, that's all. Absolutely no interference with that result of observation. I am what I am. That's it. No more description, no more defining it, no more talk talk about it. I am, I can say sometimes, alive. This body is living. Sometimes we say, I have a body. And the total aceeptance is there is no further questions to be asked, there's no further thought about it, no further assotitaion. I'm completely free in the purity of that statement and I call that, my 'I' is aware of me. And as soon as there is no further desire to define it, as son as I'm perfectly willing to let that stand for whatever it is, as soon as I'm not even interested in wanting to desceibe it or define it even as an attempt for Work, as soon as I'm free from all that kind of thought and feeling, there is something in me that accepts my condition. What is the acdeptance? I accept me. It does not describe it. This what I am is life in a hunk, a form and no more, and so there should not be any difficulty about that kind of definition of acceptance. If you want to desceibe it a little bit you say yes, there is no partiality. You will also say it is instantenious. Because when in this instantaneous there is no chance for any thought to get in between. When there is a difference between something existing at a certain time and just a little later it being recorded during that time my thought process has a chance already to define it

to define it / to associate with it, To recognize it / to put it in a pigion hole. That is why we talk about instantaneity At the moment a difficult concept, because our total subjectivity will not allow the concept of the present, because we keep on thinking and we keep on feeling as long as we are living on this Earth, and the particular state of presence means no thought, no feeling, It's obvious, I've said it looking into the future. And that coming towards you and then goes through you and then it becomes the past. It goes away from you. That what is this process changes direction and at the moment of changing direction it is present to me. Try to see that when you inhale and exhale. There is a moment in which you change into exhalation. The direction is different going within the threshold, you have reached it, the air goes out. The same symbolism. An 'I' wishes to go within me, essentially trying to discover what I am, what my world is like, wishing to reach ultimately this Magnetic Center. That's the first aim of an 'I' in which this 'I' is functioning in an exact observation process, which I know about because I keep on feeding it exactly that what is needed, what I think is needed for the maintenance of an 'I', that is a wish without partiality, without thought processes or assoication, with simultaneity. All of that I'm feeding to this 'I' because that's the food on which this 'I' will start to grow up and when it finally has reached the inner inner of my life where I say my Magnetic Center happens to be residing, part of it's Work is finished and the other part which is necessary to manifest in this world is just beginning. When I say self observation must be followed by participation under the conditions of participation in which self observation continues to exist as an objective value and not wanting to talk as yet about experimental period, all of that is wonderful, it can give you perspective and there are many meetings where we have talked about it but we're down now to brass tacks. We want to find out what is this Work we talk about and to what extent can it be used by us to see what we actually are and talk about that level among outselves, that is honesty. It is I amness that will save us. Not just little bit of a thought or a feeling even if it is gushing. Emotionally you don't get there.

But emotionally you remain identified with yourself. You can love God as much as your like when you're emotionally involved you become devotee and when you meet him you will want to go to him and kiss his feet. You're not a man aware in that sense. I have warned against so-called emoitional approaches, far better that a little ABC first then there is understand what is meant by impartiality, what is really meant by that freedom because that freedom you have to become free from is that what you are, your behavior, your manifestations. They are the food for the moon and we want to get rid of that because it will prevent us from going up the scale to the level of the planets. Whatever else you want to think about keep these things in mind when they do come up, try to redefine them, try to introduce them into a meeting. Don't talk nonscense any longer. Stop it, you have been repeating yourself already too much. You over talk. It's a simple statement I have Worked, when where, how, whatever. Don't talk inbetween about that you didn't Work, it's of no use. Everybody is unconscious. All you do is to describe the state of unconsciousness in which youmay have been walking around a little bit an idea of perhaps Work and you don't, you haven't done it. Don't talk about it, it's so logical that they are connected. Work means just a little dot first. We use that, just a flash in the pan, you try to extend that make it a dash, a little longer existing, ultimately whatever that aim may be of a parallel line existing as a conscious existing next to your unconscious one. We're talking of course as if it is heaven already on Earth. You have to Work and Work and Work continuously in the process you learn, in the process you find out things about yourself which you never knew. But don't stop at just what is already obvious. An observation process does not stop when it gets darker when you live in darkness, when you do things that you are ashamed about, when you see characteristics about yourself you don't like or you try to explain away. It is day and night, Work. It doesn't matter where the sun is, aboue the horizon or below. I keep on Working, because exactly that what will be lit up if I give the Sun twe ntyfour hours to shine everything will be lit up in time.

It's only 'I' ( ) to move, but when an 'I' is moving it is like the Sun and it shines on me whatever I am doing, wh~~e~~ever I happen to Be, because that is the arrangement, ~~because~~ I have asked an 'I' to tell me the truth. And so whenyou hesitate a little bit and naturally you would, because you really don't always like what yousee, try to find out how can you make that adjustment. First by questioning it, am I really what I believe my 'I' is telling me? That I'm this and that and the other? And you are ~~quite~~ critical preceded by impartiality. Underastand these things, they don't take place at the same time. They take place when you have the chance of meditating and contempiating. Using then material ~~when~~ which is reliable. So when we talk about impartial criticism, first impartiality, first exactness of the truth and about which then there is no question, then use it for your behavior to see if that what is behaving which is your personality is pure enough to exist in the presence of an ' I' because when we talk about parallel lines, an 'I' describing one and our unconscious ~~that~~ existing describing the other, the 'I' is not interested in us when we don't make an atttempt to strive towards 'I'. If we just are asleep, the 'I' disappears. If we just say I think I ought to Work but I don't, there is no 'I'. An 'I' is really very seldom there. Not only because it has to be built up and it does take time. But it has then a will of its own and it has with itself a responsibility of utilizing energy in the best way possible and saving it where there is a possibility of using it uselessly. Don't talk so much, I mentioned it before about an 'I' about Magnetic Center. Those are terrible concepts. Because if you dare to live in the presance of ~~that~~ them, if you actually want to touch them and you're quite sincere, you must remember that you risk your life and it's not I want to cry about it woeful, I know you will continue to do the same thing anyhow and you will continue to have to find out yourself but sometimes you may not wish to continue ~~and~~ because it becomes sometimes a little bit too difficult. The simpler you make this Work the better it will be. The more you will understand someone else because you don't have to go through all the different interpretations of others. The way one shows is what is my behavior. To what extent is there a little indication of at least some consciousness that is insight and some

conscientious ness that is gradation as to the necessity of one or the other, a judgment which is based on an experience and this experience is placed against the background of eternity. Then I define my aim and the simpler I can make that aim for one day, the better it will be. And so when I say I have a desire to Work, then at that moment Work, don't wait. If the desire is there then, then you must Work otherwise there is no desire, there is a little bit of a thought of wanting to have a desire and you hope the desire will stay. The desire has an impetus. It starts when it comes to your consciousness that you have one. That is the time of a momemtum starting with a tremendous concentration of energy which will afterwards represent the wish and which will indicate the continuation of such a wish dependent how much energy there is. But the impact is that what takes place when you say I wish. That is a tremendous amount of energy that is available and at that time it should be used. If you just keep on postponing little by little the energy is dissipated. You have to reproduce it. When we talk about dots, each of such dots is an energy value. You have to make it against laws of ordinary Mother Nature. She doesn't want it, she prevents it. But when there is within you a desire for your own growth and you see the responsibility for wanting to do that, perhaps even linking it up with the total scheme of cosmic relationships and whatever you understand of God, whatever you think that happens in the universe, and what actually is taking place and in accordance with definite laws that happen to be adhered to, that the totality of the universe is based on motion and not just energy of place, the time when the desire is created, it takes the energy of place into the energy of a kinetic nature and then starts when there is enough of that impetus with as I say that initial wish, that is important. So when you make a remark that you want to Work, Work, then, because you exist, then. You don't have to wait. You exist as an object. It is quite sufficient for an 'I' to observe you as you say I want to Work. The 'I' already starts to observe me at the moment I say 'I' and it observes me. It could even describe me as a person who is saying I want to Work. Try to

understand that, when you really want to Work at that moment is the proper time to Work, when the thought and the feeling is there don't postpone it. Make it a habit to exhaust that possibility because you will see very soon if you don't do it you won't have the thought so much anymore and it will be watered down, diluted. You lose yourself much to much in description about all kind of things which might or might not. There's only one thing the existence of yourself . There is a second thing the statement that you exist. Nothing else is necessary. No further emotional quality for that beginning of a development of an 'I'. An 'I' means Work and building that is already in accordance with a plan. The plan is an 'I' has to be impartial and it has to be made at the time when I happen to think and feel , when I have the desire only then an awareness can result. Don't philosophize about emotions. They will come later. At the present time you don't know what to do with them and you keep on thinking, considering this and that and so forth. Interpreting them in a very nice way, sometimes very lovely for yourself. It doesn't buy you any bread and it's just a nice contemplation and will put you more asleep. After some time of really, that what Gurdjieff calls time after time continuously, unceasingly he says, if you can, there is something that can start to function more or less as an 'I' and then it starts to develop different characteristics, one of which is benevolence, wishing to create by its presence of benevolence a conscience to take place of the ordinary natural conscience which is only an ethical value. Then a man really begins to live because with his conscience he has a chance to direct his energy in the best way or the best direction where it will be most efficient and most useful. He starts to have a judgment and an 'I' will give that when an 'I' is willing to part with that quality for your sake. If you don't deserve it, an 'I' is not going to be benevolent to you. Don't think you can fool an 'I' to say it in that way. It is not by its own nature benevolent. It is potentially benevolent, but it's not going to function unless

you deserve it and it is deserving the way you express it is emotionally being affected by the presence of an 'I' as to its quality in which you know that you cannot do these kind of things in an unconscious way and you want the benevolence of an 'I' to help you to get a little further deeper within oneself and to get rid of all kind of notions to which you hang on because they are so lovely to even for oneself to contemplate. Die to yourself. This is what Gurdjieff means. That that idea of dying to oneself, dying a thousand deaths a day, it's not physical death. It doesn't matter very much. You continue in another form and your Work will continue. When Gurdjieff want s this organ planted in a man, it means that he will consider that he has to die to himself that he has to get rid of his selfishness, get rid of all the things which really have no value in the presence of a spirtual enitity and that he constantly could have that in mind and in his heart and the more he can have that present as Gurdjieff would say, the more he will really Work because he 's reminded of the necessity of Working by seeing the ephemeralness of that is, his effort is temporary for a man having now a chance on this Earth to come to grips with the reality of his own life. The meetings, I would say yes, they're all right. I think sometimes I feel they're wonderful. Because you talk and you make sense. There may he a little bit of a long discussion about this and that but what of it, if you come to some conclusion that is useful to you so that if you do go home, that there is something stimulating within you with the wish to find out for yourself your own Work in your own experience regardless of anything that has been talked about because whatever someone else has said has no value to you then only to the extent that it might encourage you to want to Work. The only value you will derive from Work itself is the concept of Work in its simplicity being used by you in applying in your daily life to the extent that you are capable. I've said before when you do this you don't need a teacher. You

yourself andyour experience becomes the teacher, because then you are sure of what is your experience is your own. In that sense you become completely free from any other person's opinion. You can stand on your own feet. You can follow your own truth because if the truth turns out to be not entirely correct, your own experience will tell you what was wrong, not entirely clear, not pure as yet and you cannot expect an 'I' to function purely for yourself because you interfere in the first place with the function of an 'I'. In the second place 'I' is not entirely as yet full grown enough and it is not willing to spend the energy unless you deserve it. Those are three reasons that you can expect anything else but your own subjective truth which I've called many times the truth of the working hypothesis. It is sufficient to carry out research with. You don't have to have axioms as yet. That will come with time when time changes into timelessness. Then there will be an axiomatic truth, the existence of God, life on this Earth and everywhere. All and everything existing from now on into eternity from now on because of that having existed every since life existed in this universe and not knowing when it started and not even being interested in when it will end. When I start to think about infinity and such concepts it is far better that my brain starts to swim around a little. It is not necessary to have concepts which I can already dramatize.

I'd much rather in such an instance speak a little vaguely because it depends on my attitude, my wish to continue to Work, the honest desire to find out in time what is meant, I say again by timelessness, by eternity, because such eternity, the truth in eternity will set me free as my life, having achance to chose even the form it ought to take and to Work towards the expression of that form as long as I live on Earth because I'm subject to the laws of this Earth as long as I live here, but definitely not wishing to continue to live here any longer than is necessary. One's conscience will determine that and there is a task to be fulfilled, It will be given to one to know when that task is ended. Then it is also indicated at that time

if there is another task and if life ought to be continued on this Earth as is with consciousness and conscience ~~or what~~ all that is in the future and we don't have to worry about it because the future will come as certain as the past has been. All that is needed when it does come is that we , something of us is present to that.

Your meetings must continue on a very simple level, exhanges between people, some are better than others, some are good at one time and another time not so good. We all have that. What can you expect? We are not free from the influences of other people. We are not free from the influences from within, our own wish to be what we hope that we might become and not being that as yet and perhaps a little even disappointed. What is the difference. You talk at the time you can talk to the best of your ability and as truthful and as simple as you can make it at that time, hoping that that will help you to come to a conclusion for yourself regarding your own Work and hoping that in such discussion there might be some who listen and want to be influenced by what you are saying and when influenced that they then in turn will want touse the energy of such influence in a conversion process like aspiration ~~to~~ changes into inspiration with a very definite wish to become what a person can be in the contemplation of the silence of what might be his future. We will see what you are doing this coming week. Attend to it as much as you can . Your ordinary life may require certain time so don't be foolish but when you do come concentrate on wishing to be open. Just listen to everybody. There's still a little bit too much noise and I also know when ~~talk~~ that takes place the attention is not as much as could be. ~~You~~ It should be silent , it should be attentive. Wanting to find out. How can you ~~please~~ pick up another little ~~pearl~~ Kernel or some kind of a crumb from the idea table, the crumbs that Gurdjieff talks about? How can you for yourself then combine it, put it together like a cross word puzzle so that you really can make sense out of it in the end. And Then when it becomes that useful ~~when~~ that it isclear what you ought to do, pray to God that he will give you the strength and the force and the continued wish

and the endurance to stand what ever it is that you discover and to keep on Working to the best of your own knowledge and any kind of knowledge that may be added to yours. So maybe next week we talk again about , on Saturday we can talk again about what will happen during this coming week. You will have to make your Work, you willhave to make your group, you will have to introuduce the element necessary for the growth of other people. You will have to take a responsibility a small one sometimes, sometimes maybe a little more about what you are and what you are as example how you wish to behave in the presance of God in the same way you should wish to behave in the presence of your co-workers. If we value that, the Barn and the group would still have a different quality. I don't know how much to hope for that. I realize there are limitations to everything as long as we are on this Earth. Drink to Gurdjieff. Now a little music, huh.

End Tape

Trans: A. Green